

Scholiasta in afferendis librorum recentiorum sententiis sollertior est quam in explicando auctore accuratior.

Haec voluminis pars hoc seculo ineunte non accurate exarata est. (MILL 113^b.)

C. YOGA.

561.

Foll. 46–98. *Yogasūtra*, philosophiae yogicae aphorismi, a *Patanjali* compositi, cum *Bhojadevae* commentario, *Rājamārtanḍa* appellato.

Liber in capita quatuor divisus est. Capita I. et II. a *J. R. Ballantyne* cum versione Anglica edita sunt, tertii, quo facultates divinae (vibhūti) tractantur, aphorismos infra exscripsi, excerptas e commentario explanationes suo loco adjunxi:

देशबंधश्चित्रस्य धारणा । देशे नाब्धिक्रानासंज्ञाग्रादौ चित्तस्य bandho vishayāntaraparihāreṇa yat sthīrīkaraṇam sā chittasya dhāraṇety uchyate ॥ 1 ॥ तत्र प्रत्यक्षैकतानता ध्यानं । तत्रा, tasmin deṣe yatra chittam dhṛitam, tatra pratyayasya jñānasya yā ekatānatā (visadṛiṣapariṇāmaparihāradvāreṇa yad eva dhāraṇāyām ālambanīkṛitam, tadā lāmbanātayaiva nirantaram utpattiḥ) sā dhyānam uchyate ॥ 2 ॥ तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः । tad dhyānam, yatrārthamātranirbhāsam, arthākārasamāveśād udbhūtārtharūpam, nyagbhūtajnānasvarūpatvena svarūpaśūnyatām ivāpadyate, sa samādhir ity uchyate ॥ 3 ॥ त्वमेकत्र संयमः ॥ ४ ॥ तज्जयात्प्रज्ञालोकः । tasya saṃyamasya jayād abhyāseṇa sāmyotpādanāt prajñāyā jñātavyavivekasvarūpāyā ālokaḥ prasaro bhavati; prajñā jneyam samyag ābhāsayaṭīty arthaḥ ॥ 5 ॥ तस्य भूमिषु विनियोगः । bhūmishu sthūlasūkshmalāmbanabhedena sthītāsu chittavṛttishu; adharām adharām chittabhūmiṃ jītam jītam jñātvottarasyām uttarasyām bhūmau saṃyamāḥ kāryaḥ ॥ 6 ॥ त्वयमंतरंगं पूर्वैर्भ्यः । pūrvebhyo yamādibhyo yogāṅgebhyaḥ pāraparyeṇa samādher upakārakebhyo dhāraṇādiyogāṅgatrayam samprajñātasya samādher antarangam, samādhisvarūpanishpādanāt ॥ 7 ॥ तदपि बहिरंगं निर्वीजस्य । nirbījasya nirālambasya śūnyabhāvanāparaparyāyasya samādher etad api bahirangam pāraparyeṇopakāratvāt ॥ 8 ॥ Idānīm yogāṅgasiddhīr ākhyātu-kāmaḥ saṃyamasya vishayapariśuddhiṃ kartum krameṇa pariṇāmatrayam āha । व्युत्थाननिरोधसंस्कारयोरभिभव-प्रादुर्भावौ निरोधलक्षणचिन्तान्वयो निरोधपरिणामः । vyutthānam kshiptamūḍhavikshiptākhyam bhūmitrayam, nirodhaḥ prakṛiṣṭasattvayāṅgitayā chetasāḥ pariṇāmaḥ; tābhyām vyutthānanirodhābhyām yau janitau saṃskārau, tayor yathākramam abhībhavaprādurbhāvau yadā bhavataḥ (abhībhavo nyagbhūtatayā kāryasya kāraṇe 'sāmarthy-

nāvasthānam, prādurbhāvo vartamāne 'dhvany abhivyaktarūpatayāvasthānam), tadā nirodhalakṣhaṇachittasyobhayaṇvṛittivād anvayo yaḥ, sa nirodhapariṇāma ity uchyate. Ayam arthaḥ: yadā vyutthānasamskārarūpo dharmas tirobhūto bhavati, nirodhasamskārarūpaḥ chāvir bhavati, dharmirūpatayā cha chittam ubhayatrānvayitvenāvasthitam pratīyate: tadā sa nirodhapariṇāmaśabdena vyavahriyate. Chaladvād guṇavṛittasya yady api chetaso niṣchalatvaṃ nāsti, tathāpy evambhūtaḥ pariṇāmaḥ sthairyam uchyate ॥ 9 ॥ तस्य प्रशान्तवाहिता संस्कारात् । tasya chetasa uktān nirodhasamskārāt praśāntavāhitā bhavati. Parihṛitavikshepatayā sadṛiṣapravāhapariṇāmi chittam bhavati ॥ 10 ॥ सर्वार्थैकग्रन्थयोः क्षयोदयौ चित्रस्य समाधिपरिणामः । sarvārthatā chalatvān nānāvidhārthagrahaṇam chittasya vikshepo dharmāḥ. Ekasminn evā lāmbane sadṛiṣapariṇāmitā ekāgratvam, tad api chittasya dharmāḥ. Tayor yathākramam kshayodayau: sarvārthatā lakṣhaṇasya dharmasya kshayo 'tyantam abhībhava, ekāgratā lakṣhaṇasya dharmasya [udayaḥ] prādurbhāvo 'bhivyaktiḥ, chittasyodriktasattvayānvayitayāvasthānam samādhīpariṇāma ity uchyate. Pūrvasmāt pariṇāmād asyāyam viśeṣaḥ: tatra saṃskāralakṣhaṇayor dharmayor abhībhavaprādurbhāvau; pūrvasya (vyutthānasamskārasya dharmasya) nyagbhāva, uttarasya (nirodhasamskārarūpasya) udbhavo 'nabhibhūtatenāvasthānam. Iha tu kshayodayāv iti, sarvārthatārūpasya vikshepaśyāntatiraskārād anutpattir, atīte 'dhvani praveśaḥ kshaya, ekāgratā lakṣhaṇasya dharmasyodbhavo, vartamāne 'dhvani prakāṣatvam ॥ 11 ॥ शान्तोदितौ तुल्यप्रत्ययौ चित्रस्यैकग्रन्थतापरिणामः । samāhitasyaiva chittasyaikāḥ pratyayo vṛttiviśeṣaḥ śānto, 'tītam adhvānam pravishṭaḥ. Aparas tūḍito, vartamāne 'dhvani sphuritaḥ. Dvāv api samāhitachittatvena tulyāv, ekarūpālāmbanātvena sadṛiṣau pratyayāv, ubhayatrāpi samāhitasyaiva chittasyānvayitvenāvasthānam, sa ekāgratāpariṇāma ity uchyate ॥ 12 ॥ एतेन भूतेंद्रियेषु धर्मलक्षणावस्थापरिणामो व्याख्यातः । etena tri-dhoktena chittapariṇāmena bhūteshu sthūlasūkshmeshv indriyeshu buddhikarmāntaḥkaraṇabhedenaāvasthiteshu dharmalakṣhaṇāvasthābhedena trividhaḥ pariṇāmo vyākhyātaḥ ॥ 13 ॥ शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मो । avyapadeśyā ye śaktirūpeṇa sthītā vyapadeshtum na śakyante. Niyatakāryakāraṇarūpayā yogyatayāvachhinnā śaktir eveha dharmāśabdenābhīdhīyate. Tam trividham api dharmam yo 'nupataty anuvartate ॥ 14 ॥ क्रमान्यत्वं परिणामान्यत्वे हेतुः । yo 'yam niyata kramo (mṛichchūrṇān mṛitpiṇḍas, tataḥ kapālāni, tebhyaḥ cha ghaṭa ity evamrūpaḥ) pari-dṛiṣyamānaḥ pariṇāmasyānyatvam āvedayate, tasminn eva dharmiṇi yo lakṣhaṇapariṇāmasyaāvasthāpariṇāmasya cha kramaḥ, so 'py anenaiva nyāyena pariṇāmānyatve gamako 'vagantavyaḥ. Sarva eva bhāvā ete-